
CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. II.]

NOVEMBER, 1809.

[No. 11.]

A short account of the Life and Death of the excellent Jonathan Trumbull, Esq. late Governor of Connecticut.

HIS Excellency JONATHAN TRUMBULL, Esq. was born at Lebanon in Connecticut, in the year 1740. He was the second son of the former Governor Trumbull, whose name he bore.

He was educated at Harvard College in Massachusetts. At the age of twenty six, he was married to Miss Eunice Backus, daughter of Ebenezer Backus Esq. formerly of Norwich.

He always resided in his native town, and often represented it, in the Legislature of the State. He was chosen for the first time in the year 1774, and was once Speaker of the House of Representatives.

For some years, he was Paymaster to the Northern Department of the Revolutionary Army. He was afterwards called by the Commander in Chief of the American Forces, to become

his Aid, his Secretary, and a member of his family; where he continued until the close of the war.

He was chosen by the State of Connecticut, a representative in the first Congress, under the constitution of the United States. At the expiration of two years, he was re-elected, and became Speaker of the House. In this station he remained, till appointed by the State of Connecticut, a Senator in the councils of the United States. From thence, in the year 1796, he was elected Lieutenant Governor of the State of Connecticut. In 1798 he was chosen Chief Magistrate in the State, and remained such at his death, which was on the seventh day of August A.D. 1809.

As a Civilian, he was never timid, but always cautious; never rash, but always decided; eminently prudent and discreet; assiduous, and punctual. In his deportment, he united dignity with simplicity. He appeared in public life, as in pri-

vate ; amiable, social, and conciliatory, but not submissive ; polite and courteous, but without dissimulation. The service of his country was always subservient to the the service of his God, and his patriotism was founded upon his religion.

But our present design is, more particularly to trace his religious, than his civil traits of character. In early life, he was strictly moral. Sensible how much our thoughts and actions result from habits, he felt the necessity of establishing them correctly. Though affable and gay, he was not dissipated.— Even then, he discriminated between real enjoyments, and destructive indulgences.

In manhood, he had to regret comparatively few of the follies, still fewer vices of his youth. He early professed a belief in the Christian religion, and was associated with the visible church of Christ, in Lebanon. He was scrupulously attentive to all the divine ordinances ; considering them as the means appointed by infinite wisdom, for our improvement in holiness. In all the variety of stations in which he was placed, of company with which he associated, and of topics upon which he conversed, he was never known to utter a syllable, derogating from his respect and reverence, for the sacred scriptures. Not one fretful, or peevish expression, is known ever to have escaped him. On the most important and responsible occasions, he was calm and undisturbed. He knew there was an over-ruling providence, and he attributed the honor of well doing to whom it belonged.

He was not insensible to the pleasures of this world, he enjoyed without despising them.— They were to him accommodations on his journey to the glorious country of final destination.

A man of less firmness than his would have been swerved by the contaminating habits of many in public life. On all festive occasions his deportment was perfect propriety. Innocently convivial, he offended not others ; his company was always desirable, and his example influential.

In the year 1806, he lost his youngest daughter Mrs. Hudson. This was a dreadful bereavement, she was an amiable and lovely child, and the stroke bore heavily upon him while he lived. But though grieved, he did not complain, nor did he even in the midst of affliction, forget his duties to the public. While covered with sorrows, he performed the business of his station.* From this time forward, death seemed to become with him a subject of more familiar contemplation than ever. But the reflection brought no terrors to him, and a confidence in scripture promises always supported him. For some months previous to his death, he was aware of its approach, but the consideration did not depress him. Nor did he divulge his feelings to others, till after his confinement. He submitted to the wishes of his friends in using their prescriptions, but without a hope of recovery.

* While his daughter lay dead in the house, he wrote several letters on public business. "Our duties," said he "must not be sacrificed, to unavailing grief."

The life of this man was truly glorious, but his death was transcendent.—“Mark the perfect man, and behold the upright: for the end of that man is peace.”—Never was a scripture passage more fully verified. In his last illness, he wonderfully exhibited the consolations of religion. Happily for us, his mind remained unimpaired, and tho’ his body was distressed, it did not lessen his interest in those around him. His philanthropic heart was warmed with more than its own concerns.

While unable to remove from his bed, his children were called, and he explained to them his will, which had previously been made, and expressed to them his wishes in regard to his estate. He requested that it might be entered in his book of memorandums, that no person had been appointed to preach the next election sermon. And now, said he, I believe my temporal affairs are all closed.

Most of his family connections were constantly with him, and when his strength admitted, he did not fail to evince his solicitude for them.

A few days before his death, and when all supposed the time of his departure nearly arrived, he addressed his children in the following terms—“My dear children, I have but little to say to you, but one thing I can say, which will comprehend all the rest. If in any thing, you have seen me follow the example of our Lord Jesus, in that, do you follow my example.—Raising his hand and looking at it he said,—“this mortal clay will soon dissolve, and open to me a prospect,

“a bright prospect, a glorious prospect!” At this time, he repeated the dying speech of Mr. Addison, to the Earl of Warwick; see how a Christian can die—“Yes, see with what peace a Christian *can* die.” In these last scenes of distress, he did not forget to ejaculate most fervent prayers for his country, and his state. At no other time, were such emotions visible. Under God, said he, I have labored faithfully to discharge my duty, and if my exertions have been in any degree successful, his is the glory.

He prayed for patience, that he might perform his last duties, with honor to his holy profession; for hitherto, said he, I have not felt one murmuring thought. He ardently and repeatedly, commended his spirit to his God, and expressed his willingness to be gone.

Always submissive and cheerful, not a single doubt clouded his belief. On his friends, he constantly bestowed the calm look of complacency. Composed, and resigned to the will of his Maker, confident in his justice, and mercy, and in the merits of a Saviour, he exhorted those about him to repentance, and in the very grasp of death, exulted with a smile.

[As in several preceding Numbers, we have inserted the form of Government in the Presbyterian Church of the United States; we shall here give the reader a concise account of their Forms of Process.]

Forms of Process in the Judicatories of this Church.

CHAPTER I.

WITH regard to SCANDALS OR OFFENCES that may arise in our Churches, we agree to observe the following rules of proceeding.

1. Inasmuch as all baptized persons are members of the Church, they are under its care, and subject to its government and discipline : and, when they have arrived at the years of discretion, they are bound to perform all the duties of church-members.

2. No accusation shall be admitted, as the foundation of a process before an ecclesiastical judicatory, but where such offences are alleged, as appear, from the word of God, to merit the public notice and censure of the church. And, in the accusation, the times, places, and circumstances, should be ascertained, if possible ; that the accused may have an opportunity to prove an *alibi* ; or to extenuate, or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted ; unless those means of reconciliation, and of privately reclaiming the offender, have been used, which are required by Christ. Matt. xviii. 15, 16. And, in all cases, the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences, to the scandal of the church : because the unnecessary spreading of scandal hardens and enrages

the guilty, grieves the godly, and dishonors religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the church, he shall be liable to censure, as an uncandid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge with the names of the witnesses to support it ; and a citation of all concerned, to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification, to send some members to converse, in a private manner, with the accused person ; and, if he confesses guilt, to endeavor to bring him to repentance, than to proceed immediately to citation.

6. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second, and a third time ; and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy ; until he repent.

7. No crime shall be considered as established by a single witness.

8. The oath, or affirmation, to be taken by a witness, shall be administered by the moderator, and shall be in the following, or like terms : " I solemnly,

promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth; according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."

9. The trial shall be open, fair, and impartial. The witnesses shall be examined in the presence of the accused; or at least after he shall have received due citation to attend: and he shall be permitted to ask any questions tending to his own exculpation.

10. No witness, afterwards to be examined, shall be present during the examination of another witness, on the same case.

11. The testimony given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory; and the parties shall be allowed copies of the whole proceedings, if they demand them. And, in case of references, or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, or rebuked, or excluded from church-privileges, as the case shall appear to deserve; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published, only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification

not to publish it, it may pass only in the judicatory.

15. Such gross offenders, as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion agreeably to our Lords's direction, Mat. xviii. 17. and the apostolic injunction respecting the incestuous person, 1 Cor. ver. 1—5. But as this is the highest censure of the church, and of the most solemn nature, it is not to be inflicted, without the advice and consent of, at least, the presbytery under whose care the particular church is, to which the offender belongs; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed; unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges; unless the church, to which he removes, has other satisfactory means of information.

Reasons of men's security in Sin.

IT is a question often asked when men generally acknowledge the reality of religion, Why do so many live in neglect of its duties? If they are convinced of its necessity for happiness,

why, as we daily see, are they unconcerned for the issue of their neglect? There is no reason to wonder that these questions are made by such as look on the subject generally. The heart of man together with his views and motives must be developed, before we can explain the causes of his actions or neglects, and to do this is often very difficult. The reasons for religion and the duties in which it consists are so obvious, that persons must be hardened in an evil way, publicly to deny either their reality or usefulness. This accounts for a general consent to the duty of men; but for their thoughtless and undutiful lives we must seek another cause.—This cause is in the human heart, and its disaffection to the truth and the reasonable duties of religion. The sinful are deceived concerning their own intentions. In the word of God, the human heart is described as being deceitful. Deceitfulness is ascribed to the very nature of sin. The sinful often chuse to be deceived, for the sake of enjoying favorite pleasures without the molestation of conscience. Being under the power of very passionate desires, their understanding is blinded to the dictates of reason and truth. Evil men are often found in this situation, and whether deceitfulness be attributed to the heart which loves sin, or to the nature of sin itself, the same effect is produced. There is a very solemn exhortation “lest any of you be hardened through the deceitfulness of sin.”

That the heart is frequently hardened, and depraved crea-

tures render themselves secure through false views of sin is undeniable, which accounts for the security of those, who acknowledge generally that religion is reasonable and useful.

It is impossible, in a short paper to mention all the false views of sin which may be found in a multitude of transgressors; indeed the delusion may be infinitely varied from the diversity of situations and temptations, under which they act: yet I will offer some remarks to shew how the nature of sin and the expectations of the sinful are delusive, and the heart, through its deceitfulness, becomes hardened in a course that is dangerous.

To account for the security of the sinful, the following things ought to be considered, and while they illustrate the cause, they also show the deceitfulness of sin and of the human heart.

The sinful have a habit of conceiving, that the pleasures of transgression constitute the highest happiness of which the human mind is capable. This arises from the experience of their corrupted hearts. They find no other pleasure, and making their own experience a standard to judge of the nature of happiness, they determine that it must consist in what the law of God determines to be wrong. Hence, they connect their ideas of felicity, with such a temper and practice, as are forbidden.—Hence, also, they suppose, that a life of habitual piety must be a kind of wretchedness, to which some are driven thro' the painful accusations of conscience.—They cannot conceive of any

thing in devotion which is freely chosen and delightful. An idea of pain, disgust and tediousness is connected with holy qualities of the heart, with Christian duties, and all the habits of a religious conversation. But all this is delusion, arising from the depraved taste of their own hearts, whereby they find pleasure in dissipation and ungodliness, in sinful actions, in unprofitable discourse, and in withdrawing their contemplation from God and divine subjects. Through degeneracy of heart they have false conceptions of the nature of happiness, in what it consists and how it must be obtained.

None will deny, that to the sinful there are present pleasures, such as they be, altho' most of them are immediately followed by some pain, which more than compensates for the pleasure.

But this is not the question on which a wise person depends. It is whether these pleasures are most excellent in their nature and can be perpetual. If it be found, that by the will of God and the nature of things, the pleasures of sinning must be of momentary continuance, and then followed with a greater degree of pain, they are more worthy of loathing than of desire: or if it be found they are vastly less to the sinful than the pleasures of religion are to the pious mind, then, in point of comparison, they are loss instead of gain. Reason approves the greatest and most durable happiness. If sensual and earthly pleasures stand in the way of this, then reason condemns that taste of the heart which

delights in them, all those excuses which are brought for their justification, and all those practices and methods of beguiling the time of human life, in which they are sought. If the happiness of beholding and communing with the Lord our God, be greater than the pleasures of a sensual life, pure reason must condemn the latter, which stands in the way of divine enjoyment. —Whoever indulges himself in sin makes a present loss, and if we extend our views of the subject to eternity, as it is connected with time, he appears to be an infinite loser.

Altho' this be true and faithful reasoning, and the sinful are told in the most plain manner, that the happiness of religion is altogether greater than the pleasures of sin, they are still deceived. They do not consider sufficiently to obtain a habit of right opinions; for they could not, if they did this, be easy with a state which cuts them off from the highest and most durable blessedness. By a false taste, and the constant impulses of an evil heart, it seems to them that happiness arises from sin, from forgetting God, in living without him and in worldly thoughts, labors and amusements. Thus, by long habit, the heart becomes hardened and fixed in a vicious course. Moral writers, in imitation of the divine, when treating of this subject, sometimes speak of the heart, at others of sin, as being deceitful: but whichever is used, the same thing is intended. The evil doubtless lies originally in the evil taste and disposition of the heart, for when this is made right men become convinced

that sin is unreasonable and its pleasures vain.

It may be further observed that sinners have false views of the consequences of transgression. The real consequences of iniquity appear, in a great measure to be hidden from them, until they are forced by the pains of transgression to feel the truth. This happens in the midst of a scene where its ruinous effects are continually displayed to their sight. They do not consider, therefore they do not understand. Their thoughts are so much on present gratification, that they attend little to consequences which must succeed hereafter. Having accustomed themselves to follow the impulses of appetite and the present suggestions of an evil disposition as they rise, they do not consider the connexion between causes and their effects, nor see how eventual ruin is entailed on many things which are pleasurable to those who have no higher object of love than the world and sin. As true reason condemns whatever is sinful, and it is disagreeable to feel self-condemned, they fall into the habit of following their own first desires, without reflecting or reasoning. Appetite regards the present only, passion seeks an instant gratification, and propensity wishes not to delay : By all which means, rational views of the consequences of moral good and evil, in a great measure, appear to be shut out from the mind.

It also seems to them, that what is so pleasurable, for the present moment, cannot be pregnant with future pain ; and that what is so agreeable to the reign-

ing taste of the heart will not be an enemy in its fruits. Observation proves the truth of these remarks, and shews that the sinful, who are most interested in knowing the consequences of all iniquity, appear to have a view of them the most imperfect and false. When their companions fall by their side, through any sin, they seem neither to see the cause, nor be sensible of the danger and that they are the next to follow. Neither do they see the miserable dissatisfaction, which they often feel with themselves and the things around them, to be a consequence of their own evil hearts.—They do not see how reasonable it is to have a course of nature established, which will bring evil, evil only and that continually, on a sinful temper : nor how glorious it is in God, so to govern the universe, that bitter streams shall flow from transgression. Hence, through the instigation of appetite and passion, a love of sin, and an ignorance of the divine glory in being opposed to it, they have a very imperfect, false and deceitful view of the consequences of transgression.

They do not accustom themselves to be guided by reason, nor controlled by such of its decisions as are presented to their understandings. An evil state of heart is the cause of their deception.—It prevents consideration, gives a victory to the appetites, darkens the understanding on all divine things, and especially on the fixed purposes of God in his eternal government.

Another cause of security is a false and deceitful opinion of the reigning power of sin in the

heart. They are ignorant how complete the slavery is and the difficulty of escaping its dominion; consequently, of what importance it is that they seek immediate deliverance. Among many delusions one is, that it will not be difficult to repent and reform, when it is seen to be immediately necessary for safety. They hope against all divine testimony and warnings of their danger; perhaps intending, in some future time, to make a more thorough inquiry, and if danger then appears to be near, they will become religious.

Thus, by going on in the same way, they become more and more hardened in the deceitfulness of sin. This excuse for security in sin is wholly a delusion.

In the first place, it is made without any just knowledge what sincere religion is; and next, without any true apprehension what difficulty there is in turning to holiness. The whole which persons in this situation intend, is to make some greater efforts in escaping danger than they have done. If they considered that religion consists in loving God with the whole heart, strength and mind; if they had a just view of the affections, desires, longings, aversions and delights of the pious, and then with these compared the present state of their hearts, they would see such opposition as to be hardly able to make themselves believe that they ever intended to be religious in some future time. But suppose they did intend this, there is another delusion in the case, which is, that they can so easily turn from sin to holiness, from an irreligious state, to a godly frame of mind.—

VOL. II. NO. 11.

When they see the danger near at hand, and the need of another temper, they will also find that sin is in their nature, the heart is not easily changed, they are morally so impotent, that when danger stares them in the face, their aversions and desires remain the same; they still love the world, and have no delight in God, his law and duties which are holy. A sense of guilt and fear of punishment cannot be removed; and in their attempts to perform duty it is fear and not love which moves them to action. They find that sin reigns in them, and that they are wholly under the power of such principles and propensities as have carried them on in folly through life to the present time, averse to duty and a godly conversation. This is the end of that deceitful notion they can become religious at any time when danger presses, and it is one by which many a heart is hardened in sin. A great number of other things might be mentioned equally important as those which have been suggested, in which sinners have deceitful views of the consequences and power of sin, whereby they are hardened in an evil way. They have in general, very imperfect and false views of the natural and most intimate connexion between sin and the misery which is threatened to be its punishment; for the connexion is such they cannot be separated. Wherever there is sin there must be unhappiness. Under a sense of these truths, let every reader watch and pray, lest he be beguiled to ruin thro' the deceitfulness of sin and his own heart.

T. I. P.

D d d

Some thoughts on the fall of Peter in denying his Lord and Master.

AN account of this event was placed in the sacred oracles, and transmitted to the knowledge of the church as a warning of human frailty, and to teach us how liable we are to fall, when God leaveth us to ourselves. The fall of Peter with all its attending circumstances was an event both singular and instructive; it should be noticed by every Christian, that seeing he may fear. Confidence in themselves is a sin into which Christians are very liable to fall. Finding they have stood for a season, the spirit of self-righteousness insensibly to themselves rises in the heart, and they lose a just apprehension that their sufficiency is from God.

Many have wondered why God permitted Peter to fall, when it could have been prevented by his power, and was not too great an instance of goodness for his grace to bestow. In answer to this doubt it is observed, perhaps it was for the benefit of the disciple himself; that by this means he might ever after be made more humble, self-abased, and ready to look to God for strength to stand. And whether it was or was not for his eventual benefit, it cannot be doubted that such an instance of frailty, in a disciple who had been most attached to his Lord, was for the benefit of the church as a warning to all succeeding disciples and Christians.

Further, it was the design of infinite wisdom that the humil-

iation of our Saviour and his sufferings to make an atonement for sin should be very great. He was, in the most strict sense, to be left alone. His father forsook him and denied the light of his countenance. He was apparently left under the power of his enemies; even his disciples who were sharing in the benefits of the blood he was soon to shed, were all offended because of him; they forsook him; and one disciple denied him profanely.—That his apparent humiliation might be the greater, was another reason that infinite wisdom permitted such a defection.

Although Peter sinned in the most shameful manner, there is reason to suppose all the other disciples conducted improperly, and were in a less degree guilty of forsaking him.—This appears from what Christ said to them. “All ye shall be offended because of me this night, for it is written I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”—It is probable they all had too much confidence in themselves. When Peter said “though I should die with thee, yet will I not deny thee”—it is added “likewise also said all the disciples.”

That this disciple committed a great sin in profanely denying his Lord is evident to all; but this was not the beginning of his defection. He was in a sinful state when he made the declaration, “Though I should die with thee, yet will I not deny thee.” This conversation was begun by Christ’s positive prediction of the event, “This night

"shall all of you be offended because of me."

This was an absolute prediction of the event, in words which could not be misunderstood, and to doubt was impliedly to deny either the knowledge or truth of Christ, and thus to call in question his godhead. To the divine prediction Peter answered, "Though all men should be offended because of thee, yet will I never be offended."—From doubting he proceeded to pride and self-sufficiency, or he never could have supposed himself more likely to stand than all other good men. To this answer from Peter, Christ predicted more explicitly, "Before the cock crow thou shalt deny me thrice." It was to this assurance of his own fall, he answered, "Though I should die with thee, I will not deny thee."—If his heart at this moment had been right, instead of contradicting the assurance of his blessed Lord, he would have prayed that the aggravating circumstances of his sin might be few, and he be forgiven by sovereign mercy. He had now lost sight of his own dependence and intended to stand by his own resolutions. In this situation it is not strange he fell. His sin began in distrusting the word of Christ; from this he was suffered to trust in himself, and lose a sense of his dependence on divine grace for all past attainments, and his future standing in the truth. The way was now completely prepared for him to deny Christ in the aggravated manner related in the sacred history.

This event instructs us in many important points.

Those who doubt the word of God are imminently exposed to the greatest sins. Christ had said, All ye shall be offended because of me this night. The falling disciple doubted the truth of the words. Doubting of divine truth directly leads to every other sin. When the mind can distrust the divine veracity, it loses an efficacious sight of all his perfections, his supreme sovereignty, his agency in the government of the universe, and the infinite holiness of his nature, which will not permit him to deceive the smallest of his creatures. Indeed, by this means in the view of creatures, uncertainty is spread over the whole system of divine law and government.

Doubting divine truth, is a sufficient provocation for God to withdraw the special aids of his grace, after which, by small temptations, men must be exposed to commit great sins. Experience also evinces, that when the Christian begins to doubt the truth of God there is an end to his peace.—When he is governed by appetites and passion, the exercise of his graces and his obedience are suspended, and he looks every where, but unto his God, for peace.—Sinful men may believe the word of God, in a general and doubtful sense of its meaning, and so long as they do this it is a great restraint on their vices; but when they begin to deny the holy scriptures, we must expect to see them no longer stationary in sin; the restraint being gone, corruption grows with their years, temptations and opportunities. All who begin to doubt the word of God and our re-

deemer are exposed to the greatest iniquities.—

When we doubt the frailty of our own hearts, or the reality both of present and future evils to punish sin, we lose the benefit of a principal restraint which is designed by God for our preservation.

The remarkable instance of defection, which we now consider, shews the frailty of human resolutions. The disciple, doubtless, felt a firm resolution not to be offended on his Master's account. He spoke as he thought, and as at that time he felt; but our feelings are liable to change. If there be no strength beside our own to support our resolutions, they will change with the temptation, alter with our circumstances, and vary with our hopes and fears. Our resolutions are liable to be acted on in a thousand ways and by as many causes. Those who depend on them rely on a support that will, probably, leave them cast down and wounded.—Even gracious exercises and resolutions are frail; they will fail unless God be pleased to preserve them alive, and give strength to fulfil. To be convinced of the frailty of human resolutions, we need only look back on our own violated purposes. How many laudable resolutions have we all made, which remain to be fulfilled? How often have we determined on some kind of amendment, or to do some good thing, to watch more against temptation, to be more careful in a life of religion and prayer, in denying ourselves and the world, and in seeking the glory of God, and after all in each of these things, have continued the

same or worse than before? All who place a dependence on their own resolutions will probably fail. In one instance, which I will mention, a dependence on resolutions is almost a certain path to ruin; that is resolving we will commence a life of religion in some future time. Those who make such resolves have no right to expect they will be followed, in such a manner as warrants a hope of future safety. Such resolves are always made from a fear of the consequences of iniquity, and not from a love of holy duties.—If it were from a love of religion they would not prefix a future day to commence the practice of piety.

The same present love of sin which leads to a resolve of amendment in some distant time, will incline them to break the resolve when the time of reformation arrives, that it may be delayed a little longer. Resolutions standing on such hearts as men possess, are frail indeed.

Our resolutions ought to be made with a reliance on the aid of divine grace. If Peter had said, Lord, give me thy presence and aid, and then I will die sooner than deny thee, he would have done right: unhappy, indeed, that this feeling was not in his heart. He rested without a reliance on divine aid, or a feeling that all Christian sufficiency is directly from the Spirit of God, communicated through the vine to the branches, from the head to the members, from the Lord to his people who are vitally united with him.

It must not be understood that resolving to serve the Lord is wrong: we may say, as Joshua did, as for me I will serve the Lord. This may be an ex-

cellent means of quickening our own sluggish hearts if we depend on the fountain of assistance to help us. Peter is not the only disciple of Christ that hath been caught in the snare of which we give warning. Hence, it becomes so common to hear Christians complaining that they do not fulfil their own resolutions : they were made with a wrong spirit, and divine strength was denied. If the true disciples of Christ preserved a proper sense of their own frailty and dependence on God's gracious aid, they would make fewer resolves than they now do, and keep them better. Resolves in matters of religion are vows made to God. Those who know their own frailty will be careful how they vow to the Lord ; after they have done it, they will be impressed with a sense of their dependence, and be much in prayer that God would aid them by his efficacious grace. We cannot too much feel our constant dependence on God ; or realize that all evangelical obedience is from his assistance. If he leaves his people they immediately forsake him, they follow no longer than he draws, and preserve their standing only while he says. " My grace shall be sufficient for thee."

Doubtless it is true that those who are effectually called will persevere unto final salvation.— God hath sealed them by his Holy Spirit for himself, and will not be disappointed in the designs of his sovereign grace.

But whence comes this certainty, from the creature or from God himself ? Not from the creature's own resolutions or any possible merit in his duties ; but

from the promise, sufficiency, power, truth and goodness of God, who will fulfil his purposes to the praise of his grace. This certainty cannot come from any thing in the nature of grace as it exists in the most eminent saints. The graces of the best Christians are but the exercises of creatures, in their own nature mutable, who have no power to uphold themselves a single moment. The fixed condition into which they are brought, arises from the immutability of God's will and word, which is a sure ground of rejoicing in hope, if we have a certainty of present sanctification.

The subject on which we read teaches the propriety of Christ's exhortation, often repeated to his disciples, " Watch and pray lest ye enter into temptation." Our divine Lord and Redeemer had a knowledge of the exposed state of his people, much more correct than their own, for this reason, he so often pointed them to the means of preservation.

None can stand without the assistance of God : Watchfulness and prayer are the appointed means of obtaining his favor : By watching, the danger is discovered ; whether it be internal or external : By prayer the preserving grace of God is obtained. God hath commonly bestowed his grace in answer to prayer. Prayer is offered to God as a means of our preparation to receive his blessings : Not to inform him of what we want, or to merit any favor at his hand. To neglect the appointed means, after the most explicit information, is practically saying, either that help is not necessary for us, or that we do

not wish God to be the giver.—When so much exposed as we are, it shews a great want of wisdom and unkindness to ourselves to neglect the most hopeful means of preservation. Life and death are set before us ; with the means of escaping one, and obtaining the other ; if we neglect the means, the evil must inevitably follow. Let it be remembered, that every man must for himself bear the loss.

G. L. X.

Importance of Prayer.

IT has often been said that "*prayer is the Christian's BREATH*." This is, doubtless, an observation, worthy of much more attention, than every Christian is apt to give it. If the figure be a just one, and founded on truth, it is certain, that no Christian can *live* a long time, *as a Christian*, while he restrains prayer before God; that is, while he *ceases to BREATHE*. If prayer be the offering up of our *desires* to God for things agreeable to his will, in the name of Christ, with confession of our sins, and a thankful acknowledgment of his mercies ; and if the degree of spiritual life in the Christian, be proportioned to the *fergency* of emotion and *sincerity* of heart, which accompany his *petitions*, his *submission*, his *confession* and his *gratitude* ; how many Christians there are, who, while they have a name to live, are, yet, *almost dead* !

The *child* of God, whose fervent spirit pays frequent and delightful visits, at the throne of

grace, cannot but wonder, why an estimate, almost infinitely higher, is not placed, by *every child* of God, on this most sacred privilege, this distinguished honor, this delightful duty. He has conversed so intimately with God, with his thoughts and his heart so much in heaven, that the whole heavenly world with its glories, has been, in a measure, unveiled to him. He beholds, with unclouded view, by an eye of faith, the throne of grace, and God the Father smiling upon the mercy seat : sees Jesus, that almighty advocate pleading before the throne, the merits of his obedience and his blood : the Holy Spirit pouring forth, for sinners, powerful intercessions, in *groanings which cannot be uttered*. Turning his view to earth, he beholds around him, those who are dead in trespasses and sins, like himself immortal, and trembles *for them* while he *remembers*, that the omnipotent God, by whose blast they are liable, every moment, to perish, and by the *breath* of *whose nostrils*, to be consumed, is "angry with the wicked every day." He sees around him Christians half asleep, the cause of the Redeemer languishing, the ways Zion mourning ; he remembers that half the world are perishing for lack of vision ; he feels, that in himself, he too is weak and helpless,—knows his enemies are around him, and within him,—are powerful and numerous. With all these weighty concerns upon his heart, he cannot rest, his soul is touched within him. He cannot bear that a throne of grace, erected by the God of mercies, whose bowels of compassion even yearn

over the helpless wretchedness of men, should stand unimproved ; that God the father should smile upon the *mercy seat* ; and His *smile* be **DISREGARDED** : that the Saviour who *spilt* his *blood* on *Calvary* should talk of his merits before his Father, and he not importune for an interest in them ; that the Holy Ghost should intercede with *such groans* ; and himself and the world not raise one suppliant cry for a share in the intercession. While he thus knows that the Great Trinity in heaven are determined to hear prayer, and that God is even far more ready to give the Holy Spirit to men than they are to ask it, he "goes with boldness to the throne of grace, he importunes for blessings, he wrestles with God—his faith rises and reaches the throne—he cannot be willing without many petitions to the contrary, that his fellow immortals should waste the day of grace and abuse the proffered mercy of God, till his anger shall be kindled for ever against them, till in his wrath, he shall whet his glittering sword, and his right hand take hold on vengeance, and cut them off, heirs of hell. He longs to see souls born to God ; to see Christians all *alive*, the cause of the Redeemer in the brightest prosperity—he longs to see Zion arise and shake herself from the dust, and put on her beautiful garments ; and to see the whole world enlightened with the beams of the sun of righteousness." *These* are the interests which lie nearest his heart ; for the promotion of *these* he pours out his frequent importunities before his God ; for the promo-

tion of *these* he knows that the inhabitants of a *nobler* world than this, are all in *action*. His faith is increased by his importunity, and his importunity by his faith, while with pleasing astonishment he confidently exclaims with the apostle, "*He that spared not his own Son, but delivered him up for us all ; how shall he not with him also freely give us all things ?*"

What greater encouragement or greater motives to pray can Christians desire, than God hath given ? What blessings hath God bestowed, or rather, what blessings hath he not bestowed, in answer to prayer ? "Enoch walked with God and was not, for God took him ;" which may be thus paraphrased, —Enoch often conversed with God ; prayed fervently to God ; communed intimately with God : and he disappeared from the world, ascended to Heaven : for God took him to himself ; took him to glory. Witness, the efficacy of prayer in the family of Noah : Noah walked and conversed with God, for many years, while the ark was preparing : spoke face to face with Him, as a man, with his friend : Noah was a *man of prayer*. Behold how God manifested his distinguishing mercy to him and his family, in that he saved *them alone*, while he deluged the whole world beside, bringing on them, the agonies of strangling and death !

Witness the life of Moses ! his was a life of prayer. What signal honours God bestowed on him : what *wonders* he wrought by his hand ! how God made *all his goodness* pass before him, how he distinguish-

ed him on Mount-Sinai, how he blessed him in his death ! Look at Elijah, another man of prayer, *see him ascending to Heaven* in a chariot of fire. ! Behold these two men, Moses and Elijah, (who is also called Elias,) crowned with honor and glory, while they attend the Son of God in his transfiguration on the Mount ; they leave for a while the bliss of Heaven, to pay their Redeemer a visit on earth ; and during this interesting scene, while God glorifieth his Son, they are with him, while a *bright cloud*, with the refulgence of its glory, overshadoweth them, and an audible voice cometh forth from the cloud ; this is *my beloved Son* in whom I am well pleased ! This is *favour* indeed ! But it is only the beginning of that favour which shall be eternal.

Look at Daniel, kneeling three times a day, in fervent prayer before his God : and that notwithstanding the combined power of a whole kingdom against him, whose decree prohibited the offering of any prayer or petition, for the space of thirty days, except to king Darius. With all this parade of apparent power, and real enmity, full in his view, he enters his chamber of prayer, "the windows being open toward Jerusalem," and kneels before *Him*, who is *mighty to deliver*, and prays *three times a day*, "as he did aforetime." The King, and his Officers, that were set over the realm, are indignantly enraged : they cast Daniel, the servant of the living God, into the den of ravenous lions. ! But, behold the triumph of divine power and faithfulness over hu-

man pride ; behold the efficacy of prayer ! God, by his Angel, closeth the lion's mouths, their hunger is fled, they are tame and innocent before him : a stone is placed on the mouth of the den, and there Daniel spends the night ; (perhaps the sweetest night he ever spent on earth.) The King goes to his palace, and spends the night fasting, "neither were instruments of music brought before him, and his sleep went from him." Early in the morning, he hastens to the den ; when he is come, he cries with a lamentable voice unto Daniel, *O Daniel ! servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions ?* Then said Daniel unto the King, *O King, live, forever*, (an expression of respect.)—(mark here, the forgiving spirit of the man of prayer, *O King, live forever !*) My God hath sent his Angel, and hath closed the lion's mouths *that they have not hurt me* ; forasmuch as innocency was found in me ; and also before *thee, O King, have I done NO HURT.*—Daniel is taken up out of the den and promoted, and his malicious conspirators are cast into it and *devoured*.

"It shan't be said that *praying breath*
Was ever spent in vain."

Behold the *fervor* of the prayers of Christ ! Who can set bounds to their efficacy ? Who can number the blessings which they have brought down upon this guilty world in all ages ?

"Cold deserts and the midnight
air,
Witness'd the *fervor* of His prayer."

He prayed amidst the agonies of crucifixion ! and that too, for his bitterest enemies. " He hath left us an example that " so far as our capacities and opportunities admit " we should follow his steps—*His prayer was heard.*"—Unnumbered are the blessings, which the prayers of God's saints have brought down on the world : blessings temporal and eternal : blessings individual and national. What a cloud of incense has been constituted of these prayers, which has constantly ascended up before the Throne, and been offered unto God by that other Angel, who ever standeth and offereth the prayers of saints, accompanied by the intercessions of the Spirit, in *groanings unutterable* ! How many souls have been born to God in answer to these prayers ! how many nations reformed, how many judgments withheld ! what revivals of religion, what peace of conscience, what *joy* in the Holy Ghost !

" LET SAINTS KEEP NEAR THE THRONE."

ALIUS.

Morning Sacramental Meditations.

IT is the unmerited goodness of God which permits me to awake to the morning of his holy day. How many, in the course of the night, have closed their eyes, to open them no more on earth ! Many, who have lingered long under pain, have bid farewell to the sorrows of the body ; and some, who closed their eyes in health, have awoke in eternity. Some, who

did not believe in a Saviour's blood, have gone to that world where its efficacy will never be denied ; others, who have been long in bondage, through fear of death, are taken from doubting to the full assurance of glory ; blessed souls ! they shall neither doubt nor be pained hereafter. Praise be to God who hath permitted me to behold the day of sacred rest ; the day in which my Saviour's death is to be memorialized. It is now my serious enquiry, am I prepared for the solemn duties of this Sabbath ? have I kept and examined my heart ? can I pray sincerely, can I hear devoutly, above all can I sincerely covenant anew with God at his table ? What astonishing love in Christ to die for the world ! what grace, at the hour of his departure, to appoint this symbol of his sufferings by which every Christian is brought to the foot of the cross, to say, my Lord and my God ! While grace and mercy are principally displayed, it is not on these perfections alone that I am wholly to meditate. From the cross of Christ and the sacramental table we may also learn the vindictive justice of God, and the awfulness of his wrath on his enemies. If this had not been the case, the rocks would not have rent, the earth quaked and the sun been darkened at the moment of his death. The universe was moved by the display of love and judgment ; love to the penitent, and judgment on the unbelieving. If these things were done in the green tree what shall be done in the dry ? If the meeting of righteousness and peace, in the most propitious way which infinite wisdom could devise,

E c c

caused such events in nature, what will be the second coming of the Son of God, to close the scene and appoint to the unbelieving a portion! The ordinance of grace reminds me of judgment, and although I have hoped in divine mercy, who knows how my heart will appear to an all-searching-eye! Lord, increase my faith, and if I am permitted to commune at thy table, may I see now displeasing all sin is to thee. The exceeding sinfulness of sin appears no where so clearly as in the death of my Saviour. By no other event is there such high evidence, how greatly the infinite mind is displeased with all sin, how he dislikes both its nature and its consequences, how jealous he is for the honor of his own character and his law, how careful for the security of his government, and how determined that every possible evidence shall be given of his moral rectitude in all his dealing. I know the divine displeasure against sin, may be learned from every law of nature and event in providence.

When the laws of nature connect sin with unhappiness, this teaches the displeasure of him who ordained them; when the acts of his providence punish, this is evidence of his anger. But how much brighter is the evidence I find when my reflections accompany the Saviour's agony in the garden, his humiliation before his enemies, his passion on the cross, and his death, with every circumstance of pain and ignominy! When he was standing in my place, I hear him crying, "My Father, My Father, why hast thou forsaken me!" At this very mo-

ment the Father loved him, was delighted with his holiness and obedience; but as by a singular covenant of love and grace he stood in the place of sinners, his prayer could not be granted. So long as we remember our Saviour's passion, shall we not realize God's displeasure with sin! That which we sacramentally remember on earth will be remembered in heaven with awful adoration and a sense of eternal love.

But why do I think so much of the sinfulness of mankind, and so little of my own guilt? This should be a leading reflection in my approach to the holy table, that I may come with humility and deep abasement. He was the Son of God, without spot, blameless, and no sin was found in him. The passion, the sufferings were his, the sin and guilt were mine. He was bruised for our iniquities, the chastisement of our peace was upon him, and whenever we attend the memorial of his death, with due consideration, it must lead us to a sight of our own sinfulness, a corrupted heart, an unholy nature, a want of love to God, and innumerable transgressions of his law. This solemn day is a most proper season for self-examination and a renunciation of all sin.

The more lively and heart-felt sense I have of my own guilt, the more elevated are my apprehensions of divine love symbolized in this ordinance. How great was the Father's love in giving his Son to die! How great the love of the Saviour in his sufferings! It is possible that for a good man some might even dare to die. This is the

most that could be expected from human nature in its most improved state ; but God commendeth his love towards us by giving his Son to die while we were yet sinners and enemies. The goodness of God in calling the universe into existence so far surpasses the comprehension of creatures, that when we meditate on its greatness, our conceptions are lost in the magnitude of the benefit : The goodness of redemption far exceeds this ! Creation called us from a state of insensibility ; from a state in which nothing could be known, consequently, nothing could be suffered.—Redemption recovers us from a state of wretchedness, a condition in which reason, knowledge, conscience and all our intellectual faculties are the instruments of sorrow ; it restores the believing to a situation highly privileged both in time and eternity, the sons of God, and heirs together with the Lord Jesus Christ of the richest blessings in heavenly places. If we have any just sense of the exceeding sinfulness of sin, and the misery of being under its power, if we have ever felt transgression a burden on our consciences, and how unhappy it is to be by guilt cut off from the favor of our maker, it must excite sentiments of gratitude, when we consider Christ dying, or attend the memorial of his passion.

This ordinance reminds me of the whole covenanted salvation, which is promised to believers. In the institution Christ says, "this is the blood of the new Testament, or new covenant." A seal of the covenant which promises to

his people all the blessings of time and eternity, all the benefits of sanctification in the present life and of glory in the life to come. It is a sensible and gracious pledge of redemption in all its parts, from the power, guilt and misery of sin, from the evils of the world, from the unhappiness we find in ourselves through transgression, the pains of death temporal and eternal ; for the sting of present death is sin, which is taken away by the Christian sanctification, and the chief pain of eternal death arises from the exercise of wicked passions.—How pleasing the thought that this ordinance is a sacramental pledge between God and my own soul that he will be my covenanted Redeemer, and give me faith unto eternal life !

O how much is implied in his being my covenanted God ! And is my attendance a most serious engagement that I will walk before him in sincerity and holiness all the days of my life ? If it be a privilege to consecrate ourselves to our Maker, then it is the duty of all to attend the holy institution. But with what temper and views ought they to approach ? With penitence, with devout meditations on the love of God, and the most serious resolutions that they will live in obedience to all the laws of religion, depending on Christ as their example, their righteousness and eternal portion.

All these truths, which are presented to my view in the holy ordinance, are nearly connected with practical religion and its happiness. Our sacramental seasons, when attended with true devotion, are profitable, and every true Christian, at the

table of the Lord will say, it is good for me to be here ! Here we are taught the holiness of the Lord and that he abhorreth all iniquity ; here we are reminded in a very affecting manner of our own guiltiness ; here we see abundant honor done to God and all his character glorified by the sufferings of Christ ; here we see the most triumphant exercise of divine goodness, God glorified in the remission of iniquity, and in receiving the unworthy to the arms of eternal love. If I may be permitted to approach this table, here I ought to forgive and pray for the blessings of heaven to descend on my enemies. If I were to be at the foot of the cross on which Christ died, and hear him in his agony saying, " Father, forgive this sinner, for he knoweth not what he doeth ;" what ought my feelings to be ? How grateful and reverent towards God ! How penitential ! What abhorrence of sin ! What fervent communion of love with my brethren, who are bought by the same blood ! What determination to honor a dying Saviour, and his grace by obedience to his laws ! The difference is very little ; whether I should actually stand at the cross, on which he said, it is finished ; or sit at the table by an emblem of his passion, sanctified by himself with an express command, that all who believed in him, should do this in remembrance of him until he should come again. O my ascended Lord, thou hast humbled thyself on earth ; thou hast died to purchase salvation for the chief of sinners, of which I am one. May my love and faith this day be increased. When

thou shalt come in to behold the guests, cheer my soul and may I be found clothed with the wedding garment of thy righteousness. I live in full faith that thou wilt again appear in the clouds of Heaven, above that Calvary on which thou once didst suffer. Then may my dust be awaked to life by thy power, and may I tune a humble strain in thy praise forever !

HUMILIS.

Anecdote :—" If, therefore, the light that is in thee be darkness, how great is that darkness !"

A PIOUS man, who was a mechanic, called on one who was a large dealer in several kinds of merchandize, for whom he had labored many days, and requested an adjustment of their accounts. The dealer accused the other with being extravagant in his charges ; who replied, " I meant to be reasonable, I was faithful in your service, and watched for your interest carefully as if it had been my own ; however, take the books and adjust them as you please." The offer was accepted, six pence deducted from each day, and a balance drawn in favor of the laborer. On receiving his pay, he retired saying, " This is good money to me, for I now retire with a quiet conscience, and by the blessing of Providence, I am confident it will spend well, being honestly and dearly earned." The man had taken some part of his wages in articles for the support of his family, and the money he had received was

not current with merchants without a deduction.

After a few days, the two men met, when the dealer requested the other to review their accounts, which produced a small sum in favor of the mechanic. The dealer, voluntarily, made a compensation for all his oppression of the poor man, assigning two reasons for his conduct :— The first, that the answer he received, “ This money will spend well, for it was honestly and dearly earned,” had given him more pain of mind than the whole account was worth : the other, that soon after the transaction, he met with a large loss of property, which appeared to him like a punishment of Providence for oppressing a poor, honest, Christian man.

Conscience is a living monitor. A Christian example of moderation in worldly desires, to the avaricious is one of the highest evidences of sincerity.

REMARKS.

“ LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” is one of the most instructive precepts for a Christian life, and the motive proposed is the greatest conceivable, “ That they may glorify their Father, which is in heaven.” The moderation of worldly desires in the poor man, and his confidence in the providence of God, did more honor to religion than the blazoned pretensions of many have done thro’ their whole lives. His example carried conviction to a very worldly person, which, perhaps, no other means would have done. that those who are rich towards

God, and in the present exercise of piety, cannot distrust his Providence, or be much troubled concerning a little sum of worldly pelf. And why should the people of God be troubled by little causes ? They have a father’s house, they are under his care, they have riches laid up for eternity, and can trust themselves, their widows and their babes in the hand of a just and good God. But do all who are real Christians thus ? No, it must be confessed they do not. While, on the one hand, we must not lower the standard of a Christian character ; on the other, we must believe, that some good people, by parsimony, disgrace both themselves and their profession. Many a name great in the civil state, great in office and wealth, has been branded through vulgar mouths with the epithets, *parsimonious*, *little*, *mean in dealing*. Many names great in the church, by the same means, have been degraded in their memory, if not in their lives : And that this is the case with many Christians in the common walks of life, there needs no proof.—So much of this is seen as to place a great advantage in the mouths of wicked men, who, through hatred of the truth, if they cannot bring the direct charge of dishonesty, will resort to that of avarice and littleness in pecuniary dealings. Unhappy, indeed, that it should be thus ! We will neither wholly confess nor deny the charge. It is not generally true, that Christians are more severe in their dealings than other men. That there is a conviction of such a thing as Christian honesty, even in the consciences of such com-

plainers, is evident from their conduct. Even on their death-beds, they will generally commit the interest of their orphans to the care of those Christians whom they call so severe in their dealings, rather than to men of their own character. This is a circumstance, often seen, which speaks aloud, and betrays the enmity against religion from which their former accusations had been made.

But it has been said, we will not wholly deny the charge.—Christians often discover a meanness and parsimony in their pecuniary dealings which scandalizes their profession. To see a Christian, in the vulgar language cast a *cent*, that he may see to whom its little half belongs ; to see him disputing for a similar sum, in the exchange of money or other articles ; to find him placing an article, even the smallest sum above its known and common value ; or to find him, after he hath told you the fixed worth of his merchandize, following you and falling penny by penny, that he may tempt you to become a customer ; are evidential that worldly desires have become predominant in his heart ; such things shew he has forgotten what Christ said to Peter, “Notwithstanding, *lest we should offend them*, go thou to the sea, and cast an hook, and take up the fish that first cometh up : and when thou hast opened his mouth, thou shalt find a piece of money : that take and give to them for me and thee.”

On this subject it ought also to be remembered, that minds are cast in different moulds ; some are occupied on subjects

above the comprehension, both of themselves and others ; while a few are filled with little things, a penny-worth of property, for the time being, fills their intellect.

We must not expect that a portion of divine grace will wholly remove these natural defects. Also men have, what in the word of God is called, “the sins which do most easily beset them.” While one is parsimonious, to the scandal of an honest profession, another is profuse to sinful prodigality ; and this arises from difference in their temper, either by nature or education. As Christians do not become perfect in this life, however favored they may be by God, we must not expect these differences of character will be wholly removed. But although divine grace doth not wholly remove the natural difference of depraved hearts, it must be expected to preserve from excess of every kind : to check the profuseness of the prodigal, and liberalize the feelings of those who have been habitually parsimonious. Where we do not see these effects, there is no room to suppose a sincere heart. Unhappy is the man, who by his conduct gives evidence of an extravagant love of the world ! Favored, favored indeed, was that poor man who by his conduct brought a fellow creature to some degree of consideration !

ED.

Anecdote of Mrs. P. D.

MRS. P. D. for many years before her death, was an

eminent instance of humility and joy in God, under many troubles; yet she never came to the communion of the blood and body of Christ. Very often, in tears, she was a spectator of the holy celebration, and no one doubts that she derived benefit from such attendance. When she was addressed on the subject of partaking, she always objected her own unworthiness and sin.

On the bed of long sickness, which terminated in her death, she was led to more just views of the subject. Concerning the duty of coming to the communion, she said, I have been deceived, I now wish I had honored Christ before the world, in that way; but my conscience testifies, that I thought myself honest in withdrawing. I thought I had sincerity towards God and Christ, but the more I thought of this the more I saw my own unworthiness and remaining sin: It was this which deterred me from a commanded duty. I am now drawing near to eternity, and the same imperfection cleaves to me: still, I cannot make myself afraid to die. God can cleanse the chief of sinners, and if he either cannot, or will not, I am undone forever: I thank God, I do not doubt on this point. In abstaining from the communion I was wrong.—After I was once convinced of my own sincerity, I ought to have honored God, by an attendance on all his ordinances: the thought of imperfection and sin deterred me, and I now see that we must carry these to the hour of death. If imperfection and sin, bar the doors of heaven against me, they are shut forev-

er; if imperfection and remaining sin cut me off from the promises, I am lost. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—O death, where is thy sting? O grave, where is thy victory? I hope to overcome and arrive safe in Jesus Christ, “who of God, is made unto us “wisdom, righteousness, sanctification, and redemption.”

REMARKS.

THE views and conduct of this woman ought to instruct her survivors. That she would have been a worthy communicant, in the best sense that any are, cannot be doubted; neither can it be doubted that she was in an error: but we may hope that such errors will be forgiven. Although they arise from doctrinal ignorance, which ought to have been removed, there is mingled with them a degree of that humble temper discovered by the Publican, who standing afar off, would not lift so much as his eyes to Heaven, but smote on his breast, saying, “God be merciful to me a sinner.” We are told this man went down to his house justified rather than the boasting Pharisee, who imagined himself worthy both to enjoy the ordinances of the Church, and to enter into life for his observance of certain ceremonial rites of righteousness. Doubtless many sincere minds, through a sense of imperfection, have deprived themselves of Christian ordinances.

But the warning from this example is far more solemn to those who rashly make use of the institutions of God. To

warn such the preceding anecdote was inserted. This woman was conscious of sincerity, while imperfection deterred her; she knew she loved God, although not so much as she wished; she reluctantly delayed an instance of obedience that thereby she might perform it better. How different is this from the temper and character of many, who boldly make use of Christian ordinances without any apparent suspicion of their own unworthiness! These persons have been educated in a doctrinal knowledge of Christianity; they have lived without any great stain on their character; they have lived as they were born, in a Christian world: when the time comes, which is most proper in their view, they determine to become professors of religion and easily enter into the kingdom of God in this world, because no one chuses to arraign their sincerity. They wish to be very Christian people, and therefore use all the external rites. They do not suspect themselves to be destitute of faith, as they know nothing of that enmity and unbelief which are natural to the human heart: they hope they have repented, being ignorant of the feelings of impenitence.

Thus they become Christians without the new birth and its fruits, which our divine Lord said were necessary to be saved. Which was a sweet savor to the Lord, either the diffident woman who was a tearful spectator of the memorial of her Lord's agony, and in desire could say "yet the dogs eat of the crumbs which fall from their masters table," or the other

who confidently thought, Lord, I thank thee that I am not so bad nor ever have been, and do not need so much change of heart, as some other people.

ED.

Religious Intelligence.

.....

At a meeting of the North Consociation of Litchfield County, holden at Cornwall, September 27th, 1809.—After the ordinary business was finished, the Consociation resolved itself into a *Charitable Society*, and adopted the following Constitution:

Constitution of the Charitable Society in the Northern District of Litchfield County, for the purpose of aiding pious, indigent young Men, in obtaining education, for the work of the Gospel Ministry.

1. THIS Society shall consist of the Northern Consociation of Litchfield County, and shall hold their meetings annually, on the day following the last Tuesday in September, to elect Officers, and transact any necessary business.

2. The Officers of the Society shall be a Moderator; a board of Trustees; a Secretary, to keep necessary records, and correspond in their name, respecting the interests of the Institution; a Treasurer, to keep their monies and accounts, who shall give satisfactory security for the discharge of his trust, pay out monies by order of the Trustees, and exhibit his accounts to the Society, at their annual meeting.

3. The Minister of each Parish, or if destitute, the senior Deacon is requested, and depended on, to encourage, and aid the establishment of Cent Societies among the females, and as there may be occasion, to solicit donations from others, for promoting the great objects of this Society.

4. The board of Trustees shall be seven in number; five of whom shall form a quorum. The time and place of their meeting, to be at their own direction.

5. Before any shall receive aid from this Institution, it shall be well ascertained, that he has the following qualifications: that he is apparently pious, and sound in religious sentiments; that he is a member of some regular Church of our communion; that he is desirous from pure motives to engage in the Gospel Ministry; and has natural talents, that are promising; that he stands in real need of help to acquire a suitable education; and that he is willing to submit to the direction of the Trustees, as to the matter, term, and place, of his preparatory studies, both classical and theological. And no person shall receive more money, at any one time, than shall be necessary for his present expenses.

6. Any amendment of these articles may be made at a regular session of the Consociation, provided it shall have been under consideration, one year, before its adoption.

7. If a similar Society shall be formed in the southern District of this County, we propose that the two senior Trustees of our Society, be admitted to

sit, and act jointly with their Trustees, and the two senior Trustees appointed by them, be admitted, in like manner, to sit and act with ours.

Voted, that the Moderator of the Consociation be the Moderator of the Charitable Society.

Rev. Mess. Samuel J. Mills, Jonathan Miller, Alex. Gillet, and Jeremiah Hallock, and Mess. Solomon Everist, Alpha Rockwell, and Elizur Wright, were chosen Trustees of said Society.

Rev. Amasa Jerome was chosen Secretary.

Deacon Wait Beach was chosen Treasurer.

Voted, that the Scribe transmit the doings of the Consociation, on the subject of the Charitable Society, to the Editor of the Connecticut Evangelical Magazine for publication.

ALPHA ROCKWELL, Scribe.

Extract of a Letter from the Rev. Seth Williston, to the Secretary of the Trustees of the Missionary Society of Connecticut, dated Lisle, Aug. 25, 1809.

REV. SIR,

PREVIOUS to the receipt of your letter of last March, I believe, I had given you an account of my engagement to complete a year's service with this people before I rode any more. I should not have broken in upon this engagement had I not received an urgent call from the Church at Nine-Partners, Luzerne County, Pennsylvania, to come and spend a little time with them, as it was a time of special revival there. I went and

F f f

spent two weeks, which I told them I should consider as missionary service.

If the Editor of the Connecticut Magazine has not been furnished with any account of this awakening, it will perhaps oblige him and the readers of his Magazine to have a short statement through this medium. A narrative of my own labors would not give a complete view of the awakening, as I did not go there until the special attention was abating; I shall therefore give a sketch of what took place before I went there. Messrs. Joel T. Benedict and Whiting Griswold, ministers in Franklin and Hartwick went to Nine-Partners (now called Harford) the last week in February, with a view to spend the sabbath and several other days in preaching, and other exercises, for the spiritual welfare of that Church and people. The week before they came, as their visit was an expected one, the brethren met to pray for a blessing on their expected labors among them.—One of the brethren told me that in this prayer meeting, there seemed to be an uncommon fervency. Upon the evening of their arrival, Mr. Benedict preached a sermon from Matt. xx. 6. *Why stand ye here all the day idle?* This sermon, or the text, produced a very great effect, especially upon the minds of youth and children, though it was not known till afterwards. I believe the awakened attention of the youth did not become visible till the third day after they commenced their labors among them. The attention became very visible at a prayer meeting. It burst out like a fire which had

been pent up, and within a few days it appeared very great among the young. The ministers, who had made no calculation to stay more than a week, did not know how to go away and leave so promising a harvest. It was agreed upon between them, that Mr. Benedict should stay several weeks, while Mr. Griswold should on his return inform his family and flock of the agreeable cause of his stay, and after a few weeks return himself and spend two or three weeks in helping forward the work of the Lord. This plan was pursued, and these two ministers spent six or seven weeks among that people in winning souls to Christ. After they were gone, the people sent for me to come to the help of the Lord. I did not go until the second week in May. I was gone from home only two weeks. The most of my time I spent with them. New instances of awakening had seemed to cease before I got there. The most important labor which fell to my lot was to assist the church in examining those professed converts, who expressed a desire to confess Christ before men. We spent much time in this work, which is so arduous and so interesting to the cause, that it led me often to repeat the apostle's exclamation, "Who is sufficient for these things!" We examined forty-four persons who offered themselves to the church.—Of this number forty-three were approved and propounded, but not admitted till since I left them. Of these forty-three, thirty-seven were young unmarried people—thirty were twenty years old and under. From the

age of twenty-six to ten there was no chasm. Thirty-two of these youths were children of professing parents. Eighteen of them were grand-children and great-grand-children of the Rev. Peter Thatcher, late minister of the gospel at Attleborough in Massachusetts, who had the reputation of a godly minister, and a faithful parent. It is worthy of notice, that in the awakening, which took place in this settlement more than six years ago, of which I then gave some account in my narrative, God seemed to turn the hearts of the parents to the children, and now he has turned the hearts of the children to the parents. This leads us to hope that he will not come and smite this part of the earth with a curse. This awakening resembled a sudden and unexpected shower, rather than an expected and settled rain.—Although it was sudden, I think the young converts in general appeared to be well instructed into the great truths of the gospel, and to have their convictions and comforts arise in view of these truths, instead of phantoms and imaginary discoveries. It is more than we dare expect, that all these children and others, who now think they love Christ, will follow him unto the end; but I think we have reason to hope that something has, in this revival, been done among that people, which will for ever be to the praise of the glory of divine grace.

On my way to Nine Partners, I preached a sermon at Chenango Point, and one at the Great Bend. While there I preached two sabbaths, administered the sacraments of baptism and the

Lord's supper—preached three lectures, and spent three afternoons in examining candidates for communion—attended one or two conferences, and made several family visits. On my way home, I preached one sermon at Lawsville, and another at the Great Bend.

Extract of a letter from the Rev. Eliphalet Steele of Paris, New-York, to a Clergyman in Connecticut, dated Sept. 28, 1809.

REV. AND DEAR SIR,

IT is good to be here. The people under my particular charge are now experiencing the manifestations of God's sovereign grace, in a remarkable revival of religion: Remarkable on account of the suddenness of its taking place, and its general and extensive spread. There are but few who are not solemnized, and it is spread over almost all the society. It is among old and young, particularly the latter. It is remarkable also for the number of instances of overwhelming distress. Some such instances there commonly are in a time of awakening, but here they are frequent. The following circumstances will give you some idea of the engagedness and zeal of people. No house but the meeting house can accommodate those who attend conference on the evening of the Lord's-day. Except Saturday night, there is a conference every evening, sometimes two or three in different parts of the society.

I have only given you a sketch of what I would have narrated

more diffusively had I time. But here is enough to let you see that God is now appearing in his glory to build up Zion in this place. Come magnify the Lord with me, and let us exalt his name together. Bless the Lord. O my soul!

INTELLIGENCE FROM INDIA.

St. Thome, or Jacobite Christians.

(Continued from p. 399.)

“THE service in their church is performed very nearly after the manner of the church of England; and when the metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

“The present Metropolitan, Mar Dionisius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station, in the event of his decease; but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

“The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches: and the number of their people, as given in to the Resident, is estimated at 23,000.

“The residence of their Metropolitan is at Candennate,—twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thome, who have adhered to their ancient rites, and those who have been united to the church of Rome.* When the latter have celebrated mass, they carry away the images from the church before the others enter.

“The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which

* This shows a spirit of toleration and Christian liberality, very different from the bigotry of the Romish Church.

they reside ; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance : but at present they suffer, as far as I can learn, no other hardship.

“ If good men from Syria could be obtained, not as parish priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

“ The direct protection of the British government has been already extended to them ; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

“ To unite them to the church of England, would, in my opinion, be a most noble work : and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church ; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

“ Their occupations are various as those of other Christians ; but they are chiefly cultivators and artizans ; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

“ THESE people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and inde-

pendence ; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means un-essayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view ; and as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their priests to the number of four hundred, are styled Catanars, which is a Syrian appellation ; their congregations are reported at 90,000, (old and young included,) agreeably to the last return transmitted to Rome.—There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the

original church, than for the converts of the Latin communion ; which may be accounted for by their not associating with the lower orders of people.—Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church.—The service is performed weekly, in rotation.—There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale ; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches, at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly ; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the Crucifix and the Virgin Mary in it, instead of the Hindoo sawmy.—Their church was much out of repair ; and the ignorance of the few Christians remaining in charge of it is striking : the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted ; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but now is fallen into decay.

Latin Roman Catholics.

Within the provinces of Travancore and Cochin there are one arch-bishop and two bishops. The arch-bishop of Cranganore, and the bishops of Cochin and Verapoli.

“ The two former have sees, the latter is titular. The arch-bishop of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner :—Three names are sent, (when either of these sees become vacant,) by the sovereign of Portugal to the Pope ; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

“ They are subject in all spiritual concerns to the primate of Goa ; who has power also during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*.—Both sees are at this moment filled by such.

“ The titular Bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome.—This mission being more susceptible of control and regulation than the others, has been countenanced by the honorable company, as the following copy of a Proclamation issued by the government of Bombay will show.

“ PROCLAMATION.

“ The honorable the Court of Directors of the honorable English East-India company, having been pleased to order that the ecclesiastical jurisdic-

“tion of the Roman Catholic
 “churches under this govern-
 “ment, shall be withdrawn from
 “the Archbishop of Goa, and
 “restored to the Carmelite Bish-
 “op of the apostolic mission, the
 “President in Council has ac-
 “cordingly resolved, that the
 “said restitution shall take place
 “on the first of the ensuing
 “month ; from which time he
 “hereby enjoins all the Catho-
 “lic inhabitants in Bombay, as
 “well as the several factories
 “and settlements subordinate
 “thereto, to pay due obedience
 “in spiritual matters to the said
 “bishops, on pain of incurring
 “the severe displeasure of gov-
 “ernment.

“ By order of the Honorable
 “ the Governor in Council,
 (Signed) WILLIAM PAGE,
 Secretary.

“ Bombay Castle, }
 “ 2d Aug. 1791.” }

“ The priests attached to the
 college of Verapoli are all Car-
 melites, united to the apostolic
 mission at Bombay, but not sub-
 ject to it. The jurisdiction of
 each is not marked by distinct
 bonds ; the parishes and church-
 es being so intermingled, that it
 is difficult to form a right notion
 of their extent. The Bishop of
 Cochin, however, may be said to
 have a control over all the Ro-
 mish churches situated on the
 sea coast, immediately, (with
 few exceptions,) from Cochin to
 Ramnad, and thence round the
 whole island of Ceylon : the
 churches are numerous ; but as
 they are in general poor, and are
 obliged to be supplied with
 priests from Goa, it would ap-
 pear that one vicar holds, upon
 an average, five or six churches.
 The number of Christians com-

posing these Churches must be
 great, as all and every of the
 fishermen are Roman Catholics.
 The Bishop of Cochin usually
 resides at Quilon. There are very
 few European clergy, (not above
 seven or eight,) under the three
 jurisdictions, and none of them
 men of education ; and it can-
 not be expected that the native
 priests, who have been educated
 at Goa, or at the seminary at
 Verapoli, should know much be-
 yond their *missals* and *rituals*.—
 The Latin communicants, in the
 diocese of Verapoli, are estima-
 ted at 35,000. The catechuman
 suffers no persecution on account
 of his religion, when once con-
 verted ; but the country govern-
 ments are excessively jealous
 upon this point, and do their ut-
 most to discountenance any con-
 version.

“ The converts are from vari-
 ous casts, viz. Chegas or Teers,
 Muckwas and Pullers ; and there
 can be no doubt but that many
 of higher casts would be bapti-
 zed, if they did not dread the
 displeasure of their govern-
 ments.

“ It is well known that the
 Roman religion was introduced
 by the Portuguese, at the com-
 mencement of the sixteenth cen-
 tury ; the number converted in
 each year, upon an average,
 reach to nearly 300 :—the num-
 ber of course, naturally dimin-
 ishes. The morality of the con-
 verts is very loose : and they
 are generally inferior in this res-
 pect to the heathens of the
 country.

GENERAL OBSERVATIONS.

“ Reflecting on the whole sub-
 ject, several suggestions present

themselves to my mind ; and I shall not be considered as deviating from the line of my profession, or the intention of your Lordship, in calling for my Report, by offering some opinions to government, which in a moral and political view, seem of the highest importance. It appears from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect ; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish ; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honorable name as Christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside ; indeed, in many instances, the Romish clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading

disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments ; and we must be blinded indeed, by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people ; especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free* schools throughout every part of this country, by which the children of the natives might have learn-

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages ; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune ; and, on the coast the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it ; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books ; and all this, without making any alarming attack directly on the religion of the Hindoos.

ed our language, and got acquainted with our morality.—Such an establishment would, ere this, have made the people fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honor our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavoring to convert the natives by an extraordinary effort on the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

“ I do not mention this as an experiment, the result of which might be considered as problematical; the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for propagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our Eastern possessions: and the names of Swartz, Gerrické and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with ven-

eration and affection; and there are happily still living some amongst us of the same character.

“ It is true, that the object they had more particularly in view, has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have labored under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred, (as the best might err,) in the means which they adopted: but that they have done much good by the purity of their lives, and by their zeal in spreading instruction.—This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heart-felt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity, (the natural result of their being trampled upon by one race of conquerors after another,) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of igno-

rance and weakness,) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country.—Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

Having the honour to remain,

With the highest respect,

My Lord,

Your Lordship's faithful and obedient humble servant,

(Signed) R. H. KERR.

Senior chaplain of Fort St. George.

"*Madras, Nov. 3, 1806.*"

LITERARY INTELLIGENCE.

"THE Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr. Buchanan proceeded from the sea coast into the interior of the country, North-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face

of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon: also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

"The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls.—The beams of the roof being exposed to view, are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the founderies of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac

and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hills ; a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

“ The number of Syrian churches is greater than has been supposed. There are at this time, fifty-five churches in Malayala*, acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

“ The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion ; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobitæ* ; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christsians*, or *The Syrian church of Malayala*.

* Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Eli, whereas, the province of Malabar, commonly so callad, contains only the Northern Districts ; not including the country of Travancore.

“ The doctrines of the Syrian church are contained in a very few articles ; and are not at variance, in essentials, with the doctrines of the church of England. Their bishops and metropolitan, after conferring with his clergy on the subject, delivered the following opinion : “ That an union with the English church, or at least such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favorable to the advancement of religion.” It is in contemplation to send to England some of the Syrian youth, for education and ordination.

“ The present bishop, Mar Dionysius, is a native of Malayala, but of Syian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 78 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal mitre ; and is robed in a white vestment, which covers long garments of red silk ; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663 ; but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch ; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria. (215 in number,) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favored with a little support. It would be worthy the church of England to aid the church of Antioch in her low estate. The church of England *is now* what the church of Antioch *once was*. The mode in which aid can be best afforded to Christians under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of Wahabian Mahomedans, is a fair prognostic; and promises to aid our endeavors to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favorable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said

still to remain in their pristine state, and have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly-favored land, in the heart of the ancient world, would be in the present circumstances of mankind, an auspicious event.

"The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalim, or proper Malabar, (a dialect distinct from the Tamul,) is the vernacular tongue. They have made some attempts to translate the Syriac scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their 55 churches, as a standard book, on condition they would transcribe it, and circulate the copies among the people, the elder replied, That so great was the desire of the people in general, to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on *ollas*, (palm leaves,) for his own family.

"It ought to be mentioned, to the praise of the present bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of

the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance, an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament, (which it is proposed to print first,) has already commenced, under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon is *their want of the Bible*. It is doubtful whether some of the Priests know that such a book exists! It is injurious to Christianity in India, to call men *Christians* who know not the scriptures of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests.—The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be *written*,—at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigor

and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion in accompanying the public prayers, is truly impressive. They sing the old Psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible.—Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home*. As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that “the priests’ lips should keep knowledge.” Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian reli-

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their *ollas* while writing, and can write in the dark with fluency.

gion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

"It has been commonly supposed, that all the Syriac manuscripts had been burned by the Romish church at the Synod of Udiampar, near Cochin, in 1599, but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, tho' made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it;) for the native Governments have ever for-

med a barrier between the inquisition at Goa and the Christians in the mountains.

"In the acts of the Council of Nice, it is recorded that Joannes, Bishop of India, signed his name at that Council, A. D. 325.—This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian æra, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested.—Some of their present copies are certainly of ancient date.—Though written on a strong thick paper, (like that of some MSS. in the British Museum, commonly called *Eastern Paper*,) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote church of the mountains, which merits particular description:—it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered.—

This volume is illuminated ; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters, (not rudely drawn,) the colours of which are distinguishable ; and, in some places, the enamel of the gilding is preserved ; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness ; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink.—The Syrian church assigns to this manuscript a high antiquity ; and alleges that it has been for some centuries in the possession of their Bishops ; and that it was industriously concealed from the Romish inquisition in 1599 : but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the scriptures has admitted as canonical the

Epistle of Clement, in which respect it resembles the Alexandrine manuscript ; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testament differs from that of the European copies,—this copy adhering less to unity of subject in the arrangement than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it : that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

“ Thus it appears that during the dark ages of Europe, while ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala ; where it was revered and freely read by upwards of 100 churches ; and that it has been handed down to the present time under circumstances so highly favorable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

[To be continued.]

POETRY.

.....

THE following Hymn, though not without defects, has great beauties.....The Author is unknown.

MIGHTY God, while angels bless thee,
May an infant lisp thy name ;
Lord of men as well as angels,
Thou art ev'ry creature's theme.

Lord of ev'ry land and nation,
 Ancient of eternal days ;
 Sounded thro' the wide creation,
 Be thy just and lawful praise.

For the grandeur of thy nature,
 Grand beyond a seraph's thought ;
 For created works of power ;
 Works with love and wonder wrought.

For thy Providence that governs,
 Thro' thy empire's wide domain ;
 Wings an angel, guides a sparrow,
 Blessed be thy gentle reign.

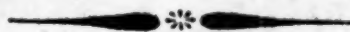
But thy rich, thy free redemption,
 Dark thro' brightness all along ;
 Tho't is poor, and poor expression,
 Who dare sing that awful song !

Brightness of thy Father's glory,
 Shall thy praise unutter'd be ?
 Fly my tongue such guilty silence ;
 Sing the Lord who di'd for me.

Did archangels sing thy coming ?
 Did the shepherds learn their lays ?
 Shame would cover me ungrateful,
 Should my tongue refuse thy praise.

From the highest throne in glory,
 To the cross of deepest woe ;
 All to ransom guilty captives,
 Flow my praise, for ever flow.

Go return ! immortal Saviour !
 Leave thy footstool, take thy throne ;
 Hence return, and reign for ever,
 Be the kingdom all thine own.



Donations to the Missionary Society of Connecticut.

1809.

| | | | |
|----------|---|--|---------|
| Oct. 10. | Rev. Aaron Cleveland, collected in new settle- ments,..... | | \$ 6 67 |
| 11. | Rev. Daniel Waldo, do. do. | | 22 17 |
| Nov. 1. | Rev. Ebenezer Kingsbury, do. do. | | 24 — |

\$ 52 84